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VOL. II.

SAN FRANCISCO, CAL., MARCH, 1894.

No. 3.

### THE EXAMINER'S ATTITUDE.

Now and again Catholics are reminded in no pleasant way that discriminations of an unmeaning and galling character are made against them by persons who should be the last to entertain prejudices. On purely religious grounds, of course, difference of opinion will exist. Such honest views are entitled to the respect which charity prompts, but where Christian virtues are grossly outraged by a lack of this very charity we look for motives with a sinister depth. This, however, is a subject altogether foreign to the present issue, which deals with a deliberate affront to the Catholic people of San Francisco. When prudence and discernment in business affairs are forgotten in making the distinction there is only one reason apparent, prejudice, or what is worse, bigotry—because nothing short of the blindness to self interests which bigotry engenders could be the cause, and it is well known it goes to this extreme.

The *Daily Examiner* has furnished a striking illustration of this fact on more occasions than one when that Democratic (?) journal went out of its way to offer a gratuitous insult to Catholic schools on Children's Day at the Midwinter Fair. Rev P. Scanlan of St. Joseph's Parish, suggested to the *Examiner* that the parochial schools were entitled to a share of consideration when tickets, which cost that paper nothing, were distributed among the city schools. He received no satisfaction, however, and had to seek information from

another morning paper through the following letter which is evidence *per se* of how the reverend pastor was received at the editorial sanctum on Mission street:

A CARD FROM FATHER SCANLAN.

I see that the *Examiner* has extended an invitation to the children of the public schools to attend the Midwinter Fair on *Examiner* day, as the *Examiner* claims at its own private expense. In behalf of the children attending my own parish schools, and, though not with any official authority, I might include all those attending the parish schools of this city, I wish to know from the *Examiner* why it has made this invidious distinction between them and the children of the public schools. The children attending the parish schools number about 10,000. Their parents and friends, besides paying their pro rata of taxes for the support of the public schools, are educating them at their own private expense and thus saving to the city \$250,000 per annum, school grounds and buildings not included. In this they prove themselves public benefactors, paying their share of the taxes for the support of the public schools and at the same time educating their own children at their own expense, because they cannot secure for them in the public schools a religious education, which they deem it their duty to impart to them. Why, then, does the *Examiner* exclude their children from this privilege which it has accorded to those of the public schools?

P. SCANLAN,  
Rector of St. Joseph's Church.

Regarding the expense of educating children in public schools of San Francisco, Father Scanlan underestimated the aggregate saving to the city. The pro rata support is \$30 which makes the total \$300,000 instead of \$250,000.

That the *Examiner* was unaware of the facts presented by Father Scanlan cannot be offered as an excuse. They were placed before its manage-

ment, and consequently there could have been no unintentional oversight. Nor can explanations or prevarications change the firm belief which this last act has created. In San Francisco at least one-half the population is Catholic. Burial statistics are a proof of this. Yet a newspaper circulating largely among the people has been blind enough to allow personal prejudices a leading place in its public affairs. The same thing has occurred so often that it is time to ask what it means. Catholic readers do not forget the villainous "Papal Bull" article, nor "Religious Odds and Ends," nor the studied silence regarding Bishop Keane who held a mission last month at St. Mary's Cathedral. Bishop Keane is the leader of religious thought and pulpit oratory in America, but he was unnoticed by the *Examiner*, though when an unknown evangelist pays the city a visit sermons appear in columns with sensational headings. The moral is not far to see here.

There will be a Catholic education day at the Midwinter Exposition when Catholic children will be given the same privileges as the little ones enjoyed on children's day. The Executive Committee promises its support, and what is better, unsolicited letters have been received by pastors of some parishes offering large sums of money to defray expenses of the day, which we hope will be an object lesson.

There is at least in San Francisco one morning paper which deals with Catholic affairs without prejudice and can be recommended as worthy of being admitted into Catholic homes

# CALENDAR

## MARCH, 1894.

1	Thurs.	St. David, Bishop (Patron of Wales, 544).
2	Fri.	First Friday. THE FIVE WOUNDS.
3	Sat.	St. Cunegund, (Empress, 1040). Anniversary of the enthroning of Leo XIII.
4	Sun.	<b>4th of Lent</b> —St. Casimir (King, 1484). Novena of Grace to St. Francis Xavier begins.
5	Mon.	St. John Joseph of the Cross (O.S.F. 1734).
6	Tues.	St. Colette, Virgin (Reformer of Poor Clares, 1447).
7	Wed.	St. Thomas Aquinas, D. (O.P. 1274). Saints Perpetua and Felicitas, Martyrs (203).
8	Thurs.	St. John of God, Founder (Hospitallers, 1550).
9	Fri.	THE MOST PRECIOUS BLOOD. St. Frances of Rome, w. (1440).
10	Sat.	The Forty Martyrs of Sebaste (220).
11	Sun.	<b>Passion Sunday</b> —St. Vindician, Bishop (712).
12	Mon.	St. Gregory, P.D. (604). Novena of Grace ends.
13	Tues.	St. Gerald, Bishop.—St. Patricia, Martyr (303).
14	Wed.	St. Matilda, Empress, (965).
15	Thurs.	St. Longinus, M. (80). Bl. Clement M. Hofbauer, C.S.S.R.
16	Fri.	THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY. St. Finian the Leper, (610).—St. Columba, Virgin and Martyr
17	Sat.	St. Patrick, Bishop, Apostle of Ireland, (464). St. Joseph of Arimathea.
18	Sun.	<b>Palm Sunday</b> —St. Gabriel, Archangel.
19	Mon.	St. JOSEPH, Spouse of the Blessed Virgin Mary.
20	Tues.	St. Cyril, D. (Jerusalem, 386). St. Cuthbert, Bp. (687).
21	Wed.	St. Benedict, Patriarch of Monks, (513).
22	Thurs.	MAUNDY THURSDAY. St. Catharine of Sweden, V. (1381). St. Euphrasia, Virgin.
23	Fri.	GOOD FRIDAY. St. Liberatus, M. (Physician, 484).
24	Sat.	HOLY SATURDAY. St. Simeon of Trent, Martyr.
25	Sun.	<b>Easter</b> —Resurrection of Our Lord. Apparition of Mary Immaculate, Lourdes, 1858.
26	Monday	Easter Monday. St. Ludger, Bp. (Westphalia, 809).
27	Tuesday	Easter Tuesday. St. John Damascene, D. (780).
28	Wed.	St. John Capistran, (Minorite, 1456).
29	Thurs.	St. Jonas and Companions, Martyrs (326).
30	Friday	St. Zozimus, Bishop (660). St. John Climacus, Ab. 606.
31	Saturd'y	St. Balbina, Virgin (130). St. Nicholas de Flute (1487).

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### ST. JOSEPH.

"Well has the Christian artist painted thee,  
St Joseph, in thy two-fold dignity;  
Thy right arm bears aloft the Infant God,  
Thy left is resting on the wondrous rod  
Which blossomed into lilies—types of One  
Whose virgin womb gave birth to Virgin Son!"

So great is the veneration in which St. Joseph is held, that the Church dedicates an entire month each year to his honor—the month of March, during which season she invites her children to honor and invoke him in a special manner.

Let us consider a little of the life of this great saint whom the Church raises above all others, (Mary excepted) and whom she proclaims the patron of the universal church. By birth, Joseph was of the royal family of David, but the glory of his house had gradually become obscured, and he, at the time of his espousal to Mary, was following the occupation of a carpenter.

Ever intent on his work, reserved in his conversation, and just in his dealings with his fellow-men, his regularity of life and fervor in God's service had merited for him the extraordinary favor of being chosen by God to be the spouse of Mary and foster-father of Jesus.

"Man judges by those things that appear," says the Scripture, "but the Lord regardeth the heart," and the humble carpenter, so reluctantly bestowed upon the holy Virgin was a far more docile instrument in the hands of the Almighty than the rich and brilliant suitors whom a blind, unthinking world would fain have offered.

With his own hands Joseph toiled for the support of his little family, and in the trials with which God was pleased to visit them, the journey to Bethlehem, the flight into Egypt and long exile in a foreign land, he was their constant companion and faithful guardian, enduring poverty, fatigue and suffering without murmur, leading Them safely through the dangers to which the malice of enemies had exposed Them.

Except during this portion of his life, little or nothing is known of Joseph, not even the time of his death, which God, in His own wise design, has seen fit to conceal from us.

The Scripture sums up the life of Joseph in these few words: "He was a just man," and consequently a man possessed of all virtues. Perfection does not consist in the per-



formance of extraordinary actions but in doing ordinary actions well. This was the rule of St. Joseph's life, a rule which he faithfully observed and which God was pleased to reward as He rewarded no other saint.

Now raised to a state of bliss, we salute him as the "Patron of the Universal Church" and the "Patron of a happy death." In all our troubles we should go to him, and the protector of Jesus and Mary will be ours also, if we approach him with confidence and sincerity. "Beloved children, go to Joseph, and he will intercede for us in our distress," says Pope Pius IX., go to him in every necessity, he will never fail you, for Jesus can refuse him nothing in heaven, whom He was pleased to obey for thirty years upon earth. St. Teresa tells us that she never had recourse to him in vain and recommends us to seek his aid whatever may be our difficulty.

Let us then, during this month, consecrate ourselves to him, begging him to protect us and ours and intercede for us before the Throne of Mercy. Let his name frequently fall from our lips, let us choose him for our patron in life and in death and then, we may rest assured, that when our pilgrimage on earth is ended and we are about to depart from this vale of tears, St. Joseph will be our consolation in our last moments and obtain for us the greatest of all graces—a happy death.

M. W.

#### TACT.

To be able to say the right thing at the right moment is a great art, and said only to be acquired by those who have a natural talent that way. When a careless talker, who was criticising a young lady's father severely, paused a moment to say, "I hope he is no relation of yours, Miss B.?" Quick as thought she replied, with the utmost nonchalance: "Only a connection of mother's by marriage."

Few could hope to show such a readiness of speech in a dilemma of this kind. Yet in a more curious and amusing way this was matched by a cautious old woman, who, when asked what she thought of one of her neighbors of the name of Jones, with a knowing look replied: "Why, I don't like to talk about my neighbors; but as to Mr. Jones, sometimes I think, and then again I don't know but, after all, I rather guess he'll turn out to be a good deal such a sort of man as I take him to be."

#### THE QUEEN OF HEAVEN.

Not until the scales drop from our eyes in the fuller life that awaits us all beyond the tomb shall we know of innumerable instances in which the protection of the Blessed Virgin averted catastrophes that threatened a speedy ending of our mortal career; but most of us who habitually call on Our Lady in time of peril, remember occasions when her succor was as prompt as it was unmistakable. There is an engineer on an Eastern railroad who attributes, with good reason, a number of his remarkable escapes from mutilation or death to his practice of reciting the *Salve Regina*, and other prayers to our heavenly Mother.

One such escape was so palpably preternatural that no amount of argument will ever convince him that it was not a direct answer to prayer. His train was running at the rate of twenty miles an hour, when, as it approached a sharp curve, he noticed a stationary train on the track not more than a hundred feet beyond. His brakemen, with quite intelligible promptitude, jumped for their lives. He himself reversed his engine, but the proximity of the other train seemed to render a collision inevitable. While reversing, however, he called with hopeful earnestness on the protectress who had so often saved him, and during the next few seconds prayed to her with additional fervor. His engine, he declares, seemed to be endowed with tenfold its normal power, and it brought the heavy rolling cars to a stop within four feet of the motionless train ahead.

Other things being equal, we should much prefer traveling with such an engineer—one who to skill and prudence in his calling joins a practical devotion to the Queen of Heaven.—*Ave Maria.*

WHAT does it matter if we lose a few minutes in a whole day? Answer: Time table (days in a year, 313; working hours a day, 8). Five minutes lost each day is in a year 3 days, 2 hours, 5 minutes; ten minutes is 6 days, 4 hours, 10 minutes; twenty is 13 days, 20 minutes; thirty is 19 days 4 hours, 30 minutes; 60 minutes is 39 days, 1 hour.

A year on Jupiter is equal to eleven years, ten months and seventeen days on our globe. A man has a chance to save a few dollars between Christmases there.

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### THE YOUNG MEN'S SOCIETY OF HOLY CROSS.

In the social history of San Francisco, no club or society has ever come before the public in such prominence as the Young Men's Society of Holy Cross.

It was just about two years ago, that Father McGinty, together with Patrick Egan, John Spottiswood and Geo. McGinn took the matter into consideration, and through their perseverance, they were enabled to bring together a number of young men of the parish, and in May, 1892, the society was organized with thirty-five members.

In the meantime Father McGinty had club rooms erected in the basement of the church, where the members might play billiards, cards, checkers, chess; and also a reading-room connected with which is a large circular library: all the magazines, The Scientific American, Puck, Texas Siftings, all the news papers, and also numerous Catholic Journals.

The membership, which as might be expected, increased rapidly. But these enterprising young men wished to have every one in the parish eligible to membership, to come and join them. They gave a Tournament in Billiards and Whist. And indeed, through the cleverness of the members participating, it proved a grand success, and the victorious ones were presented with medals, gold and silver, remarkable for their elegance.

Encouraged with the success of their tournament, they followed with an entertainment, from which they realized a sum far beyond their expectations. Still ambitious they had their club-rooms (although in a fair condition) decorated and frescoed, purchased new fixtures, etc., until it is now fitted out in the finest of style.

Baseball, tennis and foot-ball are indulged in by the members, and a handball court is now to be erected in connection with the new gymnasium.

Through the proceeds of the last entertainment and the money already accumulated in the treasury, they have erected a magnificent gymnasium in the basement of the church, which when furnished with the apparatus will be one of the finest in the city. The new apparatus called the *Running Machine* is a novelty in its way. Among the other apparatus will be the bicycle, rowing machine, chest developer, fencing foils, boxing gloves, dumb-bells, swinging clubs, horizontal bars,

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punching bags and all other apparatus necessary for the fitting up of a first class gymnasium. On the west side of the gymnasium a stage has been erected where monthly entertainments will be given under the supervision of John Enright, the promising young actor. The members will be instructed in wrestling by Pat. Eagen, and in boxing by Thomas Sullivan, of Oakland.

On the opening of this gymnasium there will be a grand banquet given and it is intended that this will surpass all others that have been undertaken by the society.

The swimming club organized by the society some few weeks ago, is negotiating with Mr. Sutro and in all probability will secure one of the finest rooms at his new baths.

The present officers are: President, Chas. Casassa; Vice-President, Luke Carroll; Recording Secretary, Frank McGinn; Financial Secretary, Joseph J. Geary; Treasurer, John McDonald, Jr.; Marshal, J. J. Enright, Jr.

This society being the first one of its kind in the city it is hoped that the other similar societies will again follow them when they are shown the road to success.

Respectfully,

FRANK MCGINN,  
Secretary.

The secret of happiness is in always having something to do, and in doing that something with zeal and cheerfulness.

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## ST. JAMES' PARISH.

League of the Cross Cadets drilling weekly will soon surprise the community in their military tactics.

Class preparing for first Communion, which will be given on the first Sunday in May.

Lenten devotions well attended. The Wednesday evening sermons will be given during Lent by a clergyman from one of the neighboring parishes.

The Young Men's Sodality is reaching out after some good young men whose names are not yet upon their roll. Success attend the praiseworthy effort.

Father Lynch is getting up a beautiful and artistic card of membership for the Liquidation Society. Messrs. McCabe and McCormick are preparing it. Each member will receive one.

The Young Ladies' Sodality held an election of officers; result:—President, Miss Rose C. Mahoney; Secretary, Miss Nora M. Sullivan; Treasurer, Miss Louise Benard. The Sodality is in a flourishing condition as to numbers and enthusiasm. A few of the indifferent members have been quietly dropped from the roll. There are already a number of applicants for membership. Their reception will take place soon.

Sunday, February 19th, the largest and most enthusiastic meeting ever held in the parish convened at the Sodality hall attached to the parochial residence at the invitation of the pastor for the purpose of forming a Church Debt Association. The officers elected for the ensuing year were:—Michael Mullaney, President, O. E. Brady, Vice-President, Robert E. Fazuckert, Secretary. 110 men signed the roll of membership, and the good work will go on till every family in the parish is represented in the St. James Church Liquidation Society. This is a truly Catholic and respectable manner of disposing of Church debts,

ORDER OF MASSES.—7, 9 and 10:30 o'clock Sundays. 7 o'clock daily. 8 o'clock during Lent. Children's Mass, 9 o'clock Sundays.

## SODALITIES.

Children of Mary 3rd Sunday.  
Immaculate Conception, 4th Sunday  
Young Ladies' Sodality, 2nd Sunday  
Sodality of the Sacred Heart  
for Young Men, 1st Sunday  
Confraternity of the Sacred  
Heart of Jesus, 1st Sunday

## Promoters of the League of the Sacred Heart.

## PROVINCE OF SAN FRANCISCO.

## ARCHDIOCESE OF SAN FRANCISCO, CAL.

General Approbation of the Most Rev. Archbishop, December, 1885.

Place.	Local Centre.	Date of Aggregation.	Confirmed Promoters	Rosary Sets.	Conjunction of Rep. aration.
San Francisco	St. Bridget's Church.....	Oct. 9, 1887	.....	.....	.....
"	St. Charles Borromeo's Church.....	July 2, 1889	.....	18	.....
"	Mission Dolores Church.....	July 29, 1893	.....	21	.....
"	St. Ignatius Church (S. J.).....	1886	30	115	.....
"	St. Peter's Church.....	Nov. 20, 1885	21	27	.....
"	Sacred Heart Church.....	*Mch. 2, 1886	.....	.....	.....
"	Notre Dame Convent (Dolores St.).....	July 16, 1886	8	20	44
"	Holy Name Convent.....	Aug. 23, 1892	.....	51	250
"	Presentation Convent (Powell St.).....	*Dec. 14, 1886	.....	5	61
"	St. Ignatius' College (S.J.).....	May 19, 1893	.....	.....	.....
"	Magdalen Asylum (Sisters of Mercy).....	Dec. 19, 1888	.....	4	.....
Alameda.....	Notre Dame Convent.....	Feb. 21, 1889	1	18	24
Los Gatos.....	Immaculate Conception Church (S.J.).....	Jan. 1, 1892	8	18	.....
Mountain View	St. Joseph's Church (S.J.).....	Oct. 23, 1893	.....	.....	.....
Oakland.....	St. Augustine's Church.....	Dec. 1, 1886	.....	.....	76
West Oakland.	St. Patrick's Church.....	May 27, 1887	37	72	.....
Oakland.....	Our Lady of the Sacred Heart Convent	July 21, 1892	.....	37	238
Rio Vista.....	St. Joseph's Church.....	Sept. 19, 1893	.....	.....	.....
St. Helena.....	St. Helena's Church.....	Dec. 9, 1892	.....	15	.....
San Jose.....	St. Joseph's Church, (S.J.).....	Mch. 28, 1889	88	96	.....
"	Notre Dame Convent.....	June 1, 1884	6	11	.....
San Rafael.....	San Rafael's Church.....	Oct. 2, 1887	.....	.....	.....
Santa Clara.....	St. Clare's Church (S.J.).....	Feb. 21, 1886	32	17	.....
"	Santa Clara College (S.J.).....	Mch. 19, 1890	53	50	.....
Santa Rosa.....	Ursuline Convent.....	Feb. 21, 1889	3	7	.....
Stockton.....	St. Mary's Church.....	July 9, 1890	36	42	205
Temescal.....	Sacred Heart Church.....	Sept. 11, 1890	10	25	78

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### THE POPES AND INTERNATIONAL LAW.

A WRITER in a recent issue of *Blackwood's Magazine* says:

"The bearing of international law on America began even before the discovery of the continent. The value of the discovery of America to Spain was seriously jeopardized by the existence of Papal bulls authorizing discoveries and conferring title in 1452, 1454, 1479, and 1481, on Portugal; and the claims of this power were so technically, strong that on the familiar principle of 'a hair of the dog that bit him,' another bull had to be issued in order to protect Spain, and the famous line of demarcation from North to South Pole was drawn by Pope Alexander VI. on May 4, 1492. So strong still remained the technical claims of Portugal that it was not till 1750 that the details were finally arranged. Up to the time of the discovery of America the influence of the Pope had been paramount, and almost universally recognized in international affairs. The law of nations was, in effect, a code of morals demanding for its interpretation and enforcement a spiritual arbiter. This arbiter, apart altogether from the spiritual authority he claimed and exercised, was at least an acceptable witness to priority of enterprise and to the subsequent title by discovery—a title which, though in the case of most nations, owing to negligence in perfecting it by occupation, is the most precarious of titles, has always been urged with remarkable persistence even as collateral to Papal authority.

"It may, indeed, be contended that title by discovery arose originally from the recognition extended to Papal authorization and ratification; but at a later period the nations of Europe ceased to solicit bulls, and set up title by discovery on their own authority.

A few nights back, several gilded youths were discussing various topics at the Bellevue Cafe. The talk turned on the subject of favorite drinks. Each man in turn mentioned what mellow flavored wine or liquor of the old world suited his most exacting mood. Of a sudden, a tall, lank Westerner, who found himself there through the courtesy of a city cousin, looked up from his doze, caught the drift, and, in a thick Indiana accent, came out with "Well, now, what's th'matter with milk?"

### ST. FRANCIS' YOUNG MEN'S SOCIETY.

An enthusiastic meeting of Saint Francis' Y. M. S. was held in the basement of St. Francis' Church, Tuesday, 20th inst.

The following gentlemen were elected to membership: E. Powers, F. Richter, O. McMahon, W. Donovan, P. Kane, Edw. Callaghan, R. Powers, W. Wallace, C. Rahwyler. It was resolved that each member consider himself a committee of one for the purpose of securing books for the library; donations of literature from friends will be thankfully accepted.

A challenge will be issued to any similar Catholic organization for a tournament in billiards, pool, chess, checkers or whist. Applications for membership may be procured from the clergy or any of the members.

The following are the present officers:

President, Jas. J. Degan; First Vice-President, P. Vlautin; Recording Secretary, J. J. Hillard; Financial Secretary, J. A. Murphy; Treasurer, J. Adams; Marshal, H. Sanborn. Board of Directors:—P. A. Buckley chairman; Eugene McLane Secretary; M. J. Hodge, B. Mulvaney, Wm. Blakey.

### BOYS, READ THIS.

MANY forget that character grows, that it is not something to put on ready-made with womanhood or manhood; day by day, here a little, there a little, it grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and who excuses himself by saying "I forgot; I didn't think!" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

SINFUL weakness deserves compassion, but the pride which attacks truth inspires no kind feeling.

### JOE POHEIM



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Finest Assortment of Trousers  
—AND A—  
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Which I purchased  
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ST. PATRICK.

## OUR PATRON DAY.

Year after year passes and each recurring March brings us the annual feast of our patron saint, a feast which finds in every Catholic heart a responsive thrill of faith, love and gratitude. It vividly recalls to our mind the far distant years before the Roman conqueror set foot upon the soil of Britain, when Irish kings ruled from the halls of Tara, and druid priests taught their idolatrous worship; yet though Erin was bound with the chains of paganism, her

ancient records contain no tales of inhuman barbarity. The noble character of her people shone forth in their institutions which were devoid of selfish or mercenary principles. Their laws were noted for their equity and mildness and their customs were humane, hospitable and civilized.

Such was the condition of Erin when in 432 St. Patrick landed on her shores an apostle glowing with the love of God and his neighbor, longing to teach these pure-hearted, courageous people the religion of a

God Who had dwelt among men, healing their sick, pardoning their sins, and teaching them by His own divine example the way to Heaven. Never in the history of any nation was Christianity received with more love or practised with greater generosity; but how could it be otherwise when the hearts of the hearers were prepared like a cultivated field to receive the precious seed. Religion completed the happiness of the people. Science, art and literature hastened to take up their abode in Erin and lend their aid to make her the most civilized nation of these centuries, (432 to 480). Churches, abbeys, monasteries, schools sprang up as if by magic; scholars from all parts of Christendom flocked to her hospitable shores, not only this but the Irish became the missionaries of Europe. The bishops of many parts of Germany, France and other countries were Irishmen and many of her children taught in their great universities; thus we learn that the English Saint Dunstan owed his knowledge of arithmetic, geometry and music to the Irish monks of Glastombary.

Ireland had now gained the glorious title of "Isle of Saints," and even centuries after St. Patrick's time it might well be styled "a place midway between heaven and earth, where angels and saints came to dwell with mere mortals." Ah, well did she need all the faith, all the love, all the trust in God of which she was capable; for this grand tree was to be shattered, its branches torn off and tossed hither and thither by the tempests, and the mighty trunk drenched in blood.

For three centuries, war, famine, persecution in every shape and form has deluged Ireland, yet through all, Ireland has shown the firmness of a Polycarp, the generosity of a Lawrence and the purity of an Agnes. Her people had been thoroughly educated in the Catholic religion, it had sunk into their very soul so much so that even to-day, the names Irish and Catholic are synonymous terms. Just as the winter's tempest drives the seed deep into the bosom of the earth to prepare it to sprout forth in the spring, so God, in His mercy, sent the tempest of adversity that it might cause virtue, the true practice of religion to sink still deeper into the heart of the Irish; another reason was that Catholicity might be spread among the nations of the earth.

To America particularly, the emi-

(Concluded on page 9).

# THE PACIFIC CALENDAR

AND  
Catholic Church Bulletin.

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ROOM 70, ST. ANN'S BUILDING  
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## THE CATHOLIC CHURCH'S PROGRESS.

The Catholic Church in the United States is certainly not going backward, but on the contrary is advancing with rapid strides. It is not alone by numerical strength that we judge of the progress of an institution; we draw our conclusion from other premises, these not being omitted.

We shall soon have done with figures when we state that there was an addition to the ranks of the Roman Catholic clergy, after deducting the number of those who died, of 326 during the year 1892. We find also a net increase of 116 in the number of students in our seminaries, with a total of 1,845. In 1891 we counted 3,406 schools, with an attendance of 700,753 pupils, and in 1892 there were 3,587 schools and 738,269 pupils. There were 435 new churches built during the same year. These statistics are taken from the *Catholic Directory*, and are substantially correct. We have not received the statistics of 1893, but these figures tell well enough our progress, for one year differs but little from another.

But there is an advance and a progress which never makes its appearance in books of statistics, although on the pages of the mind of the careful observer there is left a decided impression. Our churches are attended by an ever-increasing number of Catholic worshippers on Sunday, a reasonable estimate of which gives a total of half a million in the diocese of New York. It is not easy to calculate the number of persons approaching the Sacraments, but the total is yearly becoming greater in proportion to our population.

Catholics more than keep pace with advance of intelligence. We

see the names of our writers in all the magazines; we recognize their style in the editorial columns of many of our leading daily newspapers. Many of them are employed in teaching in our best State institutions. In art we know where some of our best statuary and paintings come from, and in music our Catholic people can hold their own. Last June, in the contest for West Point cadetship, the five boys who stood highest in the list were Catholics and graduates of our Catholic schools in New York.

The World's Fair was of scarcely less value to Catholics than an outright propaganda. It compelled a study of the motives of the great discoverer, as well as his achievements—motives wholly Christian, wholly Catholic. The World's Parliament of Religions, a series of gatherings whose significance is paramount in this era, was opened by our cardinal in his official robes, and every aspect of Catholic truth was fully developed at its meetings. The Catholic Congress received the Apostolic Delegate with an enthusiasm no more American than his own utterances.

"Go forward," he exclaimed, "bearing the book of Christian truth in one hand and in the other the Constitution of the United States! Christian Truth and American Liberty will make you free, happy, and prosperous."

We are making progress also in the advancement of our religion among non-Catholics. The Catholic, being held to his faith by reason and a series of logical arguments, comes to the rational conclusion that his religion alone is true. He feels the duty strong upon him of preaching and teaching this religion to others. Heretofore many thousands have entered the Church, especially such as think deeply and feel keenly about the problems of eternal life, and now the Church is beginning more systematic and organized effort at conversion, with the most encouraging results.

Our schools are taking high places, as was witnessed in our exhibition at Chicago during the past year. When the awards are published it will be seen that we compare more than favorably with the public schools.

We feel, again, that we have made great progress in the respect of the people of the United States who are not Catholics. We regard the voice of the few who still calumniate us as representing, not Americans but a few intolerant, un-American citizens, whose ideas of liberty and freedom

are exceedingly narrow. Non-Catholics are fast finding out that the Catholic Church is not what her enemies have painted her for the last three hundred years. To many minds this fact comes like a flash of lightning from a clear sky. Such things have been the beginning of many conversions. Really, then, the anti-Catholic crusade which is being so feebly pushed by a few people in the West, who call themselves the American Protective Association, is, to use a homely expression, "grist to our mill."

And more than this, Catholics are becoming more and more united in feeling. Under the enlightened teaching of the present Pontiff, so ably represented by Mgr. Satolli, who is gradually uniting in heart and sentiment all the Catholics of the country, we look for greater progress and advancement as the years go on.

The Catholic Church is in the youth of existence in the United States; another five decades will see her in the vigor of manhood; and knowing as we do that the Catholic Church is the mother of liberty, which is freedom to exercise one's natural rights, we are not any too sanguine as to what her progress will be in this free country, where these rights are guaranteed to all its citizens.

GEORGE DESHON,  
Asst. Supr. Cong., St. Paul the Apostle.

## PALM SUNDAY.

Lessons without end, at once lofty and hallowing, might be drawn from the triumphant entry of Jesus Christ into Jerusalem, celebrated by the Church on this day; we shall, however, consider the event under one aspect merely, in order to draw therefrom a moral lesson for our spiritual instruction. Jesus Christ enters Jerusalem, and the people at once improvise a triumph all the more noble because it has cost neither blood nor tears, and so much the more touching because it is spontaneous. The whole town is in commotion, the roadway is strewn with branches and covered with the garments of the bystanders, every mouth resounding with acclamation, and blessings, and praise. Jesus Christ is proclaimed the son of David, the king of the nation, and the Messiah. But before many days go by the very people that had applauded Him clamor for his death, curse and insult Him, and assist at His degrading death. Even thus pass



away the glories of the world, its joys, even life itself. Foolish, then are they who would account things perishable as of any value! The Christian who places the aim of his hopes and the centre of his affections at a higher range is both wiser and more happy. Prosperity does not blind nor inebriate him, since he knows it to be capricious and changeful; adverse fortune does not overwhelm him, because he was prepared for it and awaited it with calmness.

#### OUR PATRON DAY.

(Continued from page 7.)

gration of the Irish has been the sublime outpouring of a crucified nation, bringing to the land of their adoption the sacred emblem of salvation, the cross, raising it aloft on church and school, from New England's hills to our Californian Coast Range. Here far from their native land, the Irish are thoroughly Catholic, and if some have forsaken the faith they learned at their mother's knee, they are comparatively very few. The shamrock is still dear to Irish hearts for it reminds them of the day when St. Patrick plucked it to explain to King Leary and his court the mystery of the Holy Trinity.

Let us then who dwell beneath the "Star Spangled Banner" acknowledge our gratitude for the most precious of all gifts, Faith, by celebrating in a befitting manner the feast of the patron of our parish, then we may confidently expect an increase of love for God, Who has loaded us with benefits, giving us plenty, peace, civil freedom and above all, religious liberty. M. McR.

ST. PATRICK'S PARISH.

#### PAULIST FATHERS.

The Paulist Fathers commenced a Mission at St. Bridget's Church on the 25th. and it will continue about two weeks.

#### IMPORTANT.

We must have all matter for publication at our office not later than the 24th of each month.

Some people show their gifts at the euchre party, and their graces at the prayer-meeting.

St. Vincent de Paul Society will soon have a branch established in St. James' Parish.

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#### BISHOP KEANE.

To the thousands of devout Catholics who attended the mission of Right Rev. Bishop Keane, the rector of the Catholic University at Washington, D. C., nothing need be said of the spiritual graces received by them by listening to his words of burning eloquence, fraught with the purest thoughts. With such a learned divine expounding the truths of Catholicity to the multitude, lasting good must ever result.

While the week given to this mission was almost too short for the satisfaction of the thousands, it was to those who heard him an event of unusual importance. His Grace, Archbishop Riordan, is to be congratulated in securing the services of so eloquent a divine. Would that we could have more like Bishop Keane, and that too at more frequent intervals. The results of this mission are too far-reaching to need a reference at the present time.

Capt. A. Ransom has been appointed Agent for California for the *Messenger of the Sacred Heart*, an illustrated semi-monthly magazine of the literature of Catholic devotion. See advt. on another page. Hereafter this journal will be the official organ on this Coast for news pertaining to the League of the Sacred Heart and Apostleship of prayer. Address all communications to A. Ransom, Room 70, St. Ann's Building, San Francisco, Cal.

A Beautiful Lithograph Premium Picture of the Immaculate Conception given to all new subscribers of the *Messenger of the Sacred Heart*.

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#### REQUIEM MASS.

Ignatian Council No. 35, Y. M. I. celebrated their Anniversary Mass for the deceased members of the Institute on February 22nd. An eloquent sermon was delivered by Rev. P. C. Yorke.

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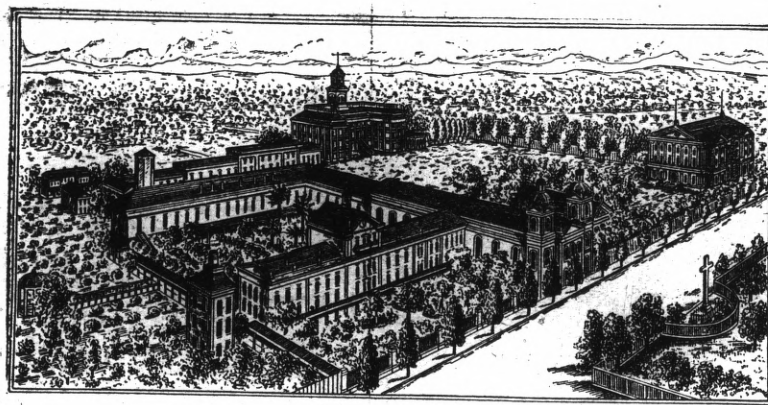
### TRIBUTE TO CATHOLICISM.

CATHOLICISM is that form of Christianity which is the oldest, the largest, the most popular. It has been the great popular religion of Christendom. Who has seen the poor in other churches as they are seen in Catholic churches?

Catholicism enveloped human life; and Catholics in general feel themselves to have drawn not only their religion from their Church; they feel themselves to have drawn from her too, their art and poetry and culture. Her hierarchy, originally stamped with the character of a benificent and orderly authority springing up amidst anarchy, appeared as offering a career where birth was disregarded and merit regarded, and the things of the mind or soul were honored, in the midst of the iron feudal age which worshipped solely birth and force. If there is a thing specially alien to religion, it is divisions: if there is a thing specially native to religion, it is peace and union. Hence the original attraction towards unity in Rome, and hence the great charm and power for men's minds of that unity when once attained. All these spells for the heart and imagination has Catholicism for Catholics, in addition to the conscience of a divine cure for vice and misery.—*Matthew Arnold.*

### RUM RUINS.

Mr. Channey Depew says: "Twenty-five years ago I knew every man, woman and child in Peekskill; and it has been a study with me to mark the boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over; it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family did it from rum, and no other cause. Of those who were church-going people, who were steady, industrious and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives, and has something laid by, the interest on which, with the house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink he doesn't care; all his finer feeling are crowded out."



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REV. JOSEPH RIORDAN, S. J., President.

Wonderful is the long procession of Popes to which Roman Catholics not unfairly point as a proof of the unbroken continuity of the line of St. Peter. The entire number of Popes, from the Apostle to whom the first vicariate and the keys were given, to Leo XIII is 263. Of these nine reigned less than a month, thirty less than one year, while but eleven reigned more than twenty years, and but one, Pius IX, for twenty-five years, except St. Peter. According to tradition, St. Peter ruled seven years in Antioch, and twenty-five years, two months and seven days in Rome, or thirty-one years and seven months in all.—*Protestant Paper.*

Not wonderful in the least. They are the vicars of Christ, and Christ promised to abide with them "to the end of time." They have been persecuted—so was Christ. But the line will remain unbroken.—*St. Joseph's Union.*

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## THE LEGEND OF EASTER EGGS.

By FITZ JAMES O'BRIEN.

"DEAREST papa," says my boy to me, As he merily climbs on his mother's knee, "Why are those eggs that you see me hold Colored so finely with blue and gold? And what is the wonderful bird that lays Such beautiful eggs upon Easter-days?"

You have heard, my boy, of the Man Who died

Crowned with keen thorns and crucified; And how Joseph the wealthy—whom God reward—

Cared for the corpse of his martyred Lord, And piously tombed It within the rock And closed the gate with a mighty block.

Now close by the tomb a fair tree grew With pendulous leaves and blossoms of blue,

And deep in the green tree's shadowy breast A beautiful singing-bird sat on her nest. Which was bordered with mosses like malachite,

And held four eggs of an ivory white.

Now when the bird from her dim recess Beheld the Lord in His burial dress, And looked on the heavenly Face so pale, And the dear Feet pierced with the cruel nail,

Her heart nigh broke with a sudden pang, And out of the depths of her sorrow she sang.

All night long till the moon was up She sat and sang in her moss wreathed cup, A song of sorrow as wild and shrill As the homeless wind when it roams the hill,

So full of tears, so loud and long. That the grief of the world seemed turned to song.

But soon there came through the weeping night

A glimmering angel clothed in white, And he rolled the stone from the tomb away Where the Lord of the earth and heaven lay, And Christ arose in the cavern's gloom, And in living lustre came from the tomb.

Now the bird that sat in the heart of the tree Beheld the celestial mystery, And its heart was filled with a sweet delight And it poured a song on the throbbing night,

Notes, climbing notes, till higher, higher, They shot to heaven like the spears of fire.

When the glittering white-robed angel heard The sorrowing song of the grieving bird, And heard the following chant of mirth That hailed Christ risen again on earth, He said, "Sweet bird, be forever blest, Thyself, thy eggs, and thy moss-wreathed nest."

And ever, my child, since that blessed night When death bowed down to the Lord of light,

The eggs of that sweet bird changed their hue

And burn with red and gold and blue, Reminding mankind in their simple way Of the holy marvel of Easter day.

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**St. Mary's Church.**

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 7 and 7:30 a. m.

**St. Bridget's Church.**

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m.; week day Masses, 6, 7 and 7:30 a. m.

**St. Dominic's Church.**

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sormon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

**St. Peter's Church.**

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

**Notre Dame des Victoires (French).**

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 7:30, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

**Mission Dolores Church.**

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

**St. Rose's Church.**

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

**St. Ignatius Church.**

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Miraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

**St. Paul's Church.**

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

**St. Boniface's Church (German).**

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 5, 6, 7:30 a. m.

**St. Teresa's Church.**

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7:30 p. m.

**Holy Cross Church.**

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7 a. m.

**St. Brendan's Church.**

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

**Yglesia de Nuestra Senora de Guadalupe.**

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

**Star of the Sea Church.**

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

**St. Joseph's Church.**

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8:30 p. m.

**St. Patrick's Church.**

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

**St. Francis' Church.**

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass.) Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

**St. James' Church.**

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Sunday Masses—7, 9 and 10:30 a. m. 6:30 a. m. at Convent. Vespers and Benediction—7:30 o'clock, p. m. Sundays and Holy Days of Obligation. Confessions heard on Saturdays and eves of festivals from 3 to 6 and 7 to 10 p. m. Sunday-School 2 p. m.

**Sts. Pietro e Paolo Church.**

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

**All Hallows' Church.**

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

**St. Charles Borromeo's Church.**

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

**Sacred Heart Church.**

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

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HINTS TO HOUSEKEEPERS.

A little cooked oat meal left from breakfast is better for thickening soups than fresh meal.

To prevent a bruise from becoming black and blue, rub first in sweet oil, then in spirits of turpentine.

Is your pantry damp? A small box of lime will absorb the moisture and keep the air dry and free from a disagreeable odor.

Sour or Butter Milk Bread—For every cup of buttermilk one even teaspoonful of soda, a little salt. Mix quick, knead soft and bake quick.

If there be much sickness about the neighborhood, boil the water which is used in babies' food, for boiling kills all the animaculae contained in the water. Cool it before taking.

Cabbage leaves deprived of their coarse nerves (ribs) make an excellent dressing for wounds of various kinds and obstinate ulcers. Apply night and morning with a bandage over them.

Run coarse, tough beef through a sausage cutter, form into thin cakes and broil, seasoning with a little pepper and plenty of butter, and you have a steak those with scanty molars can enjoy.

For a cough, boil one ounce of flax seed in a pint of water, strain and add a little honey, one ounce of rock candy, and the juice of three lemons; mix and boil well. Drink as hot as possible.

If your child has the earache, turn a drop of water as hot as can be borne, into the ear and cover it

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quickly with a bit of cotton batting. This simple remedy has relieved many obstinate cases of earache.

The way to keep footwear soft and waterproof, melt and mix thoroughly one pound tallow, one-half pound beeswax, one-quarter pound resin, two ounces neat's foot oil, two ounces glycerine. Apply warm.

The juice of the matured leaf of the burdock in teaspoonful doses, three times a day, was given to a child five years old affected with obstinate scrofulous ophthalmia (sore eyes and lids) and in a few weeks it was cured.

Two large oranges, sliced and mixed with two sliced bananas will greatly improve the flavor of the latter and will be quite sufficient for a breakfast for six people, as only a moderate quantity of fruit should be eaten on an empty stomach.

If you have a large or rather elaborate dessert, chocolate may be served with say the third course as an accompaniment to the remaining part of the meal; or, if the desserts be light, chocolate may be served the last thing with whipped cream and a sweet wafer.

SQUASH FRITTERS.—One pint of cooked squash, one pint of milk, two eggs and a little salt, and sufficient flour to make them turn easily on the griddle.

RICE BISCUITS.—Mix with warm water a teacup of boiled rice, two pounds of flour, two spoonfuls of yeast; let it rise, and bake well.

BAKED PLUM PUDDING.—Take two quarts of milk, ten soda crackers, eight eggs, one pound of stoned raisins, spice to suit, and a little butter. Bake from two to three hours.

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THE following announcement is deserving of more than passing notice, from the simple fact that, **A. B. FLOWER**, formerly connected with some of the leading Galleries in the east, and **E. D. BRYANT**, late with Marceau of San Francisco, have purchased the Gallery at **No. 6 Turk Street**, and we will give the public as good work as any in the city, at reasonable prices. Call and examine our work.

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ARCHITECT,

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ROOM 70,

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## Childrens' Page

### HAIL, MARY!

Hail, Virgin Mother, throned above,  
The Seraphim! Hail Queen of love,  
From rise to set of sun this day,  
All nations homage to thee pay!

Thou art our star of hope, our joy;  
The serpent's realm thou didst destroy;  
In thee all graces meet and shine,  
With brilliant luster all divine!

To honor thee, O Queen divine,  
A gift for thee we "Aves" twine.  
Each rose will shine a sparkling gem,  
And star-like in thy diadem!

### A CHEAP SOUL.

Some years since I was sitting in a large dry goods store in Chicago waiting for a friend. It was storming a little outside, and the clerks were not very busy.

Not far from me stood a cash-boy with his back against a pile of prints and his elbows carelessly resting upon the same. I noted his handsome face set with dark hair and eyes so expressive, his cheeks bespeaking perfect health. A lady at an opposite counter, while paying a bill, let fall some fractional currency, such as was then in circulation, that fluttered and fell to the floor and was picked up by the gentlemanly clerk in attendance, except one, a twenty-five cent piece, which noiselessly skimmed along the floor and fell near the cash-boy I have alluded to. Without changing his position, he set one foot upon the money and seemed unconscious of everything except the skylight, and stood gazing up into the open space while search was being made for the money. I watched him strain his soul, with a sickening thought on my mind—"What will be the end?"

I went swiftly to him, and whispered in his: "Boy, will you sell your soul for a paltry twenty-five cents?



A FAITHFUL FRIEND.

Don't you know perfectly well that the money is under your foot? Restore it, and never, never do such a thing again."

The boy turned deadly pale, and stooped and picked up the money.

"Lady," he gasped, "don't tell on me, I pray, I beg, and I will never do so any more. Think of my mother."

I presume he thought I knew him. I did not then, but afterward found out who he was; and from the fact that he stayed with his employer several years, and was trusted with a high position, I think the offense was never repeated. God had used me to save him from sin.

Good children are the greatest blessing which parents can have in this life, but they cannot hope to have them good except they have them educated in true goodness. The first and highest aim of Catholic parochial schools is to teach children true goodness.

What victory over our fellow-man is more glorious than that in which we fight the injury he has done us with our forgiveness and kindness? If our neighbor begins the injury, let us begin the pardon. "Say not, I will return evil: wait for the Lord, and he will deliver thee." *Prov. xx. 23*

OVER THE PHONE—And say, Mr. Schultz, please send up a couple of pounds of sausages."

"Gouple bounds of vot? I can't hear. Shpell it oud, if you please."  
"Sausages—S-a-w-s-i-g-e-r-s."

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Young Wife, (exhibiting pawnbroker's ticket)—Oh! see, dear, what is this funny ticket?

Young Husband—That? Oh! that is—ah—it's a ticket I must have got at some—ah—entertainment, where I had to check my overcoat.

Young Wife—But I found it on a pair of your trousers.

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....ST. JOSEPH'S MARKET....

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